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Volume I Number 1

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The Oberlin Theological Review is published by the students of the Oberlin Graduate School of Theology, Oberlin, Ohio, three times a year.

FROM OBERLIN as a center, the interest and confidence and affection of the College radiate and pulsate to all of its graduates and former students, wherever they may be. Today they are probably more widely distributed over the face of the earth than ever before—and that is saying a good deal. And many of them are engaged today in tasks which they had never dreamed of undertaking.

Certainly there was never a time when men needed Christian and Christlike ministry as they do now—when those qualities and attitudes and ways of life that are essential to Christianity are challenged as they have never been challenged before, and when Christianity itself, as an organized religion, is threatened with an extermination more dreadful than any with which it was ever threatened by ancient Romans or barbarians.

My thought and intense good-will go out especially to those graduates and former students of the Graduate School of Theology who are serving now as Chaplains with the armed forces—and to those men within the armed forces themselves who are planning, even now, to return, with a completely shared knowledge of the hell of war, to speak with authority as apostles of a peace that needs not only to be made, but must thereafter be perpetually maintained and developed and made more truly Christian.

ERNEST H. WILKINS
President, Oberlin College

Entrance to the Kingdom of God

Clarence Tucker Craig

IN THE STORY of the temptation of Jesus, there is dramatized the conflict which faces every strong individual. It is said that the devil took Jesus to an exceeding high mountain and there showed Him all of the kingdoms of the world. He offered them to Jesus for the price of falling down and worshiping him. But Jesus felt that he had been called to announce the dawning of another kind of rule, the kingdom of God. Here was the test: should he seek a post of leadership in the kingdoms of this world, or prepare men for entrance into the kingdom of God?

No one needs to enter the kingdoms of this world. We are born into them. They are the realms where life is governed upon a purely natural plane. In the kingdoms of this world, the strong seek places of preferment and power. Here, survival depends upon competition and strife. In the very nature of the case, there are those who lord it over others. We all know the kingdoms of this world; business, politics, and social life are governed by their practices; from one aspect, even the church as a human insttution belongs to the kingdoms of the world. They are very enticing realms, and it is no wonder that men have always been eager to *combine* the winning of positions of leadership and privilege here, with entrance into the kingdom of God.

No one is born into the kingdom of God. It is a realm which is ours only as we enter. We must be born again if we are to see the kingdom of God. If anything is clear from the teaching of Jesus it is that entrance to that kingdom of God is exceedingly difficult. "Not everyone who says to me, Lord, Lord, shall enter the kingdom of God . . . If your right hand offend you, cut it off; it is better to enter into the kingdom of God with one hand, than having two to be cast into the Gehenna of fire." Nothing was more startling to the contemporaries of Jesus than his radical reversal of the standards of the kingdoms of the world. Our own generation finds it just as difficult to appreciate the conditions which he laid down for entrance into the new age. Who then shall enter the kingdom of God?

I. In the first place, *entrance to the kingdom of God was not for the rich.* How hardly shall they who possess riches enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. Therefore, sell your possessions. Take heed and beware of covetousness; for where your treasure is, there is your heart

also. Written large over the gospels is the truth. "You can't take it with you." In bold relief stand the incomprehensible words, "Blessed are ye poor, for yours is the kingdom of God."

We are all perfectly familiar with the condemnation of riches which is based upon hatred and envy: the revolt of the unsuccessful against the successful; the raging fury of the exploited masses against their oppressors. But there is no similarity between this vindictive spirit and the attitude of Jesus. Jesus did not condemn wealth primarily because of the injustice which might be involved in its accumulation. He did not claim that property was theft. The man who tore down his barns to build greater was not called a robber, but a fool. Jesus attacked riches because they were a spiritual peril to the one who had them. What He feared was the development of avarice in the soul of man. That is why the startling discovery awaits us that there is not one recorded saying in which he desired more wealth for anyone.

Material possessions seem to be the basis of security as long as society itself is secure. But the hope of a coming kingdom of God arises from the conviction of the insecurity of the kingdoms of this world. Possessions are desired in the hope that they will keep us; but then our problem becomes how to keep these possessions. Wealth seems desirable to free us from anxiety, only to become one of our greatest anxieties. Some time ago I was discussing in a class on social problems the need for some property if men were to enjoy freedom. One of the students had just returned from a part of China where Red armies were in command. He testified that he had never felt free until all his possessions were gone, and he no longer felt tied to things.

I am sure that none of us wants to live in the midst of any such turmoil. Though possessions may be a source of anxiety, many of us have had more experience with the worries that accompany their absence. If money cannot buy the best things in the world, it can procure some very necessary things. Nevertheless, we should remember that we live in the midst of the kingdoms of this world from which might come a society more akin to the kingdom of God. Either the possession of riches, or the intense desire for wealth may easily keep us out. How can any individual who is tied by his selfish interest to the institutions which now produce profit give himself unreservedly to the removal of the injustices of the present order? How can a church which has so many endowments invested in the business of this world, make its supreme and only concern a coming kingdom of God? When Jesus said that the poor would be the ones who would enter a kingdom of God, he saw clearly that those who have received little consolation in the present age are much more free to place their hope in a new and better age.

One thing at least is clear: only the poor in spirit can enter a kingdom of God.

II. In the second place, Jesus made clear that *entrance to the kingdom of God was not for the wise.* Possibly just because we live in a great college center I feel that that warning needs emphasis. When the Old Testament eulogized Wisdom, it had nothing to do with the curriculum of a university; the fear of God and obedience to his commandments were the true wisdom. The maidens who entered the feast of the bridegroom were designated "wise"; this did not mean the possession of learning, but of prudence and preparedness. Paul was very frank in admitting that "not many wise are called."

The wise have difficulty entering the kingdom of God because, like the rich, they are in peril of putting their trust in their own achievements. The idolatry which bows down before the self-sufficiency of man is a fatal obstacle to entrance into God's kingdom. There is an arrogance and pride which may go with mental possessions as well as with material. It was among men who exalted the learned scribe and despised the ignorant as irreligious that Jesus laid his hands in blessing upon little children as he said, "Of such is the kingdom of God. . . Except you turn and become as little children, you will never enter the kingdom of God."

We all know that children do not enter the kingdom of God because they are perfect; if any parent is so blind as to be incapable of seeing the defects in his own children, he shares no similar misapprehensions about the neighbor children. Nor do we always find children humble. It is the characteristic of the child that he has everything to learn. In the very nature of the case he must *receive,* from parents and teachers, from play-mates and friends, from the heritage of history and culture, from all of the world of nature and society. The child has no self-sufficiency, but must at every point recognize his dependence. That is the only door of entrance into the kingdom of God. Self-reliance and self-sufficiency are touch-stones of success in the kingdoms of the world. Nothing is more natural than for the wise to put their trust in their own knowledge, and thus shut the door of the kingdom of God.

Jesus spoke some very harsh words about the scribes who shut the door of the kingdom of God against others, and did not enter in themselves. They do that whenever they place knowledge above good will. But the words of condemnation were not as severe as against the rich. I am confident that true scholarship should lead to the highest humility rather than self-sufficiency. A little learning is a dangerous thing, and even quite a little learning may leave an individual with the illusion of mastery over the world. But anyone who has come to the experience of real knowledge in some one field should

appreciate, as others cannot, how little he knows about most of the others. The true scholar must ever be humble and teachable and receptive in his attitude for he knows the depth of our ignorance.

It was only by a miracle that a rich man could enter the kingdom of God, but a wise man may enter as long is he is wise enough to recognize that it is never on the basis of his present wisdom, but as he maintains the teachable and humble spirit. True was the vision of the Old Testament prophet who insisted that a little child should lead them. As long as we maintain the insatiable curiosity of the child, and the inescapable sense of dependence on the world of social relations and the cosmic power which sustains life, the door to the kingdom of God is still open. To be born again, is to turn and become as a little child.

III. We are all more or less accustomed to a religious depreciation of riches and knowledge. We may have scorned such judgments, but it is the third assertion of Jesus which has often baffled the church as much as the world. *The kingdom of God is not for the good.* The righteous of his day were the scribes and the Pharisees; but Jesus said that the profiteers and the women of the street would enter the kingdom of God ahead of them.

The moralists of all ages are incapable of comprehending this. It seems so self-evident that the good people are the only ones fit for a better world. But Jesus did not agree. The good do not enter the kingdom of God because they are never good enough. A kingdom which the righteous enter on the basis of their own righteousness is inevitably a kingdom of the self-righteous; and there is no place for self-righteousness in the kingdom of God. Jesus said, "Except your righteousness exceed the righteousness of the scribes and the Pharisees, you will never enter the kingdom of God." But the first mark of that higher righteousness is the recognition of the limitless goal of the Christian ideal. Read again its description in the fifth chapter of Matthew, and you will see that it never permits any satisfaction in our own attainments. It brings to the best of men the demand for repentance. No matter how good we are, according to human standards, we still fall short of the absolute demands of God. Repentance may be easier for the tax-collectors and harlots, for they are more readily conscious of their evil. But Jesus sought to make clear to *all* men that entrance into the kingdom of God was not by their goodness but by their repentance.

Sin is not an animal survival which civilization gradually outgrows. Sin is the debasing of a good. We are not sinners because we are only a little above the beasts. We are sinners because we *are* a little lower than the angels. Our worst sins are not our animal passions which reveal our biological heritage. The worst sins are related to the spiritual goals which only man knows. In the realm of his aspirations lie the supreme glory of man, and

his ultimate damnation. I repeat, it is impossible for the good to enter the kingdom of God for none is ever good enough.

It is just the good man who may be most tempted to take credit for that which was simply the better opportunity which came to him. There is positive evil in the best of us, and we all leave so many things undone that we know we should have done. How we shrink from the absolute demands of Jesus, knowing that they will puncture our professions of virtue! How tempted we are to magnify our little virtues, if for no other reason than to justify the Christian name! How natural for the citizens of the kingdoms of the world to brand those illusions as hypocrisy! How loathe we are to take our stand beside them and say, "God, be merciful to me, a sinner."

John Wesley had never been a sinner in the common connotation of that word. On the contrary, from the days of the Holy Club at Oxford, he had lived as a zealous believer that the good would enter the kingdom of God. He practiced disciplined austerities at every point; he was zealous for good works and punctual in every religious performance. He went as a missionary to Savannah in the same spirit, and returned a disgraced failure. And then one May night in 1738 as the preface to Luther's commentary on the Epistle to the Romans was being read, the light suddenly dawned. That phrase, "my heart was strangely warmed," has been repeated by many people who have never come to see *what* it was that warmed his heart. It was no vague experience of mysticism. It was the realization that men did not enter the kingdom of God on the basis of what they had done, but on the basis of what God had done for them in Christ. John Wesley was a man of inner peace and outward joy when he came to see that only through the door of repentant faith can anyone enter the kingdom of God.

At every hand we have met the paradox of the kingdom of God. We can only conceive of it as a realm where the material needs of men are adequately met, and yet the covetousness which seeks them for ourselves will shut us out. Surely the kingdom of God must mean knowledge of the wisdom of life, but the wise are in danger of being shut out by their own wisdom, for only the teachable, receptive spirit can enter into the wisdom of God. Finally, the kingdom of God is one in which dwells righteousness, but the righteousness of men may be the biggest obstacle in receiving the righteousness of God. There is one further paradox which expresses its truth. Jesus said, "Strive to enter in by the narrow door, for few there be that find it." On the other hand he said, "Fear not; it is your Father's good pleasure to give you the kingdom." Only he who strives for what is God's free gift will enter into his reign.

Jesus and the Law

Lewis A. Briner

TO A PIOUS Jew in the time of Jesus, the Law held the supreme place of authority and reverence. It was God's perfect creation from before all time and the especial glory and treasure of the Jews. Although the Pharisees and Sadducees differed considerably as to the relation of the oral, interpretative tradition to the written Torah, no one would have dared to question the authority of the Law—not even the *amme-ha-eretz.* They failed to fulfill all the accepted ritual regulations more out of ignorance and from lack of leisure than out of disrespect.

In short the complete break with the Law as advocated by Paul and adopted finally by the Church was a total *volte face.* Even the partial settlement of the Jerusalem Council on circumcision was a death-blow to the orthodox conception of the authority of the Law, as far as Christian praxis was concerned.

To discover from the various strands of tradition in the Synoptic Gospels just what Jesus' position was with regard to the Law of Moses is a difficult task. In any attempt to discover the specific attitude of Jesus on a given issue, it is basic to remember that the Gospels were written from forty to seventy years after the ministry of Jesus, during the period of conflict in the beginning Church, and after the Gentile question had been decided. It is not in the least unusual, then, to find tradition ascribed to Jesus which is really a reading back of later ecclesiastical debate.

When we view the Synoptics as a whole we are faced with tradition of widely divergent character. On one hand Jesus is reported as saying, "Think not that I am come to destroy the Law or the prophets: I am come not to destroy but to fulfill. . . . Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the Law, till all things be accomplished."[1] On the other hand the Gospels represent Jesus as saying things of a radically different nature, as taking a free hand with the Deuteronomic divorce law[2], as having free contact with publicans and sinners,[3] as defending the laxity of his disciple in fasting,[4] and as repudiating the Levitical regulations on ritual purity.[5]

It becomes obvious that we must dig deeper and analyze each of the Gospels in order to discover the alignment and source of these conflicting traditions.

Matthew is certainly the most conservative. One of the chief objects of the First Gospel, apparently, is to counteract "lawlessness." In an effort to mitigate the libertine dangers of antinomianism, Matthew presents the whole message of Jesus as a new and higher Torah with apocalyptic sanctions. He even arranges his Gospel in Torah-like division into five books, concluding each with an appropriate "righteousness motif". Book I closes with a warning against those who work lawlessness (*ἀνομία*[6]), 7:23. Book II closes with a section on the rewards for those who show kindness to Christ's messengers, 10:40-42. Book III concludes with another warning against those who work lawlessness and who cause stumbling, 13:36-50. Book IV ends with a section on the punishment for the unmerciful, 18:23-25. And finally, Book V concludes with another section on rewards and punishments at the Judgment by the Son of Man, 25:31-46.

Matthew's artificial arrangement of his material is thus seen to be very significant. Jesus' preaching is collected in the early part of the Galilean ministry into a sermon on a mount in the fashion of a second Moses handing down a *nova lex,* the rules of righteousness for the New Age. The teaching of Jesus is in contrast with that of other teachers of the Law, but there is no charge of laxity raised against Jesus by the scribes and Pharisees as in Mark 2:1-3:6. With Matthew the relation is reversed; Jesus charges them with laxity. (5:20ff)

Mark, on the other hand, is much more radical. With him the issue is largely settled.[7] He has three main sections dealing with the question of Jesus and the Law:

I 2:1-3:6. A series of anecdotes telling how Jesus in his preaching came into collision with the synagogue leaders on several scores: his proclamation of forgiveness, his association with publicans and sinners, his laxity regarding Sabbath observance, and his defense of his disciples' neglect of fasting. In all of these incidents Mark does not attempt to define Jesus' teaching, but treats the issue as settled by the bold authority of Jesus himself.

II 7:1-23. The address on unwashed hands. This section deals with the question more in terms of the principles involved. With unrelenting directness, Jesus completely redefines defilement as inner and ethical, rather than as a matter of external, ritual impurity. "This he said making all meats clean" is no compromise with the Law, but a direct break. Here we begin to ask whether Mark merely has an anti-Jewish animus or whether he accurately represents the attitude of Jesus. There is a note of contempt for Jewish ritual in his explanation in 7:3. Here one gets the idea that Jesus was in direct opposition to any "book religion", as the quotation from

Isaiah 29 (in 7:6,7) would imply. Undoubtedly Mark out-Pauls Paul in this section.

III 10:1-45. A series of incidents and discourses on the way to Jerusalem, which comprise Mark's equivalent for the Sermon on the Mount. This section is even more explicit. The series begins with a word on divorce (10:2-12) in which Genesis is appealed to over Deuteronomy. One is reminded of the position taken later in the Didascalia, in which the Law was considered binding only up to Exodus 32, and that the balance was δευτέρωσις or Mishna. In effect, the Church ultimately adopted this position in general import.

The next incident shows Jesus favoring little children (10:13-16). The emphasis here on childlike humility is a far cry from a religion of merit and obedience, and very close to a theology of grace. The ensuing anecdote on the rich young ruler and the discourse on riches, renunciation, and rewards (10:17-31) represents Jesus as indicating that satisfaction of the Law was good, but not good enough, and that renunciation of riches is necessary if the true reward is to come. Here Jesus is no distributor of heavenly favors as in Matthew's picture of the apocalyptic Son of Man dealing out celestial rewards and punishments.[8] Service is the test of greatness.

The whole emphasis of this third section (Mk. 10:1-45) is on Grace rather than Law. Eternal life is won not by obedience to commandments, but by childlike faith, utter renunciation, trusting service. The Paulinism of Mark is more than literary- or word-dependence.

The Markan picture is rounded out with his closing example of Jesus' public teaching—the question of the Great Commandment. Here Jesus is represented as reducing the whole Law with its 613 requirements to two basic principles of love for God and Man. Now let us turn to Luke.

Luke reveals a neo-legalistic animus not far behind Matthew, but develops his position with different expedients. Of the series of anecdotes given in Mark 10:1-45 (section III above), Luke cancels approximately half and introduces material with a slightly different emphasis. Instead of the Markan word on divorce (Genesis over Deuteronomy), Luke flatly refuses all divorce with no exception. Here Luke is more emphatic than Matthew.

He shares with Matthew the word on thrones for the twelve (22:28-30), but is even more legalistic in his terminology (διατίθεμαι, διέθετο). To the Markan word on the Great Commandment, Luke adds the parable of the Good Samaritan. But the parable does not so much answer the question "Who is my neighbor?" as the question "Who is the true exponent of divine Law?"

But Luke in a pericope peculiar to him (17:7-10), the parable of the

servant with many duties, gives emphasis to a doctrine of Grace versus legalism, in a manner similar to Mark. His inclusion of material like the Parable of the Prodigal Son (15:11-32) and Jesus' word to the thief on the cross (23:39-43) are equally void of legalistic twist. So, just as with both the other Synoptists, here with Luke, a consistent emphasis cannot be found. Matthew with all his legalism includes the Markan section on Grace.[9]

It becomes clear, then, that the attempt to solve the problem of Jesus' attitude toward the Law by means of source analysis alone is inadequate. Divergent material is found even in the same strata. Only by viewing the actual issues that arose between Jesus and the representatives of orthodox Judaism, and not the alleged, formal sayings dealing with the Law, will reveal Jesus' attitude. Some weight must be given to Acts and to the letters of Paul—especially the latter, for it is conceivable that Paul, on this point at least, is closer to Jesus than the evangelists who wrote later.

As for the teaching of Jesus as a whole, there is little originality in content, little or nothing that cannot be paralleled in Rabbinic literature or in the Old Testament. But from the conflict narratives we can see that Jesus did differ from the orthodox Judaism of his day. His emphasis was away from the ritual to the humanitarian. But Jesus certainly dealt as freely with the written law as with the oral tradition. In both forms of the Law he declared that the will of God was summed up in certain basic commands of a positive religious and ethical character. Jesus did not merely reject ritual requirements as such, but he did oppose them whenever they got in the way of weightier ethical matters.

In this emphasis Jesus was in accord with the highest ethical expressions of the prophets,[10] but went beyond them in making inner motivation the source of good and evil, and the individual conscience the authority in interpreting God's will.

That Jesus' opposition seems to us to have been chiefly with the Pharisees and their view of the Torah, is due to the fact that the Pharisees really controlled the religious life of the nation, and with them Jesus was in constant contact. Moreover, since the oral tradition constituted the authoritative definition of the meaning of the written Torah, it was inevitable that conflict should strike here first. Jesus quarreled with the Pharisees not because they upheld the Law, but because they perverted it.[11]

Jesus was most probably not an iconoclast on this issue. He issued no formal statement specifically aimed at repudiating the Law. But in making ethics a matter of inner intention, Jesus made inevitable a break with the Law. What Jesus rejected in the last resort was not tradition, but the legal principle which made the tradition necessary. This ultimately makes all external law secondary, even the two great commandments. One can

come to no other conclusion if he takes Jesus seriously, if he carries the Sermon on the Mount to its inescapable ethical absolutes.

If this explanation be true, then the Jerusalem Council had to occur, and Paul's letter to the Galatians is not an adaptation or extension of Christianity, but a clear expression of the principle at the very heart of Jesus' life and teaching.

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[1]Mt. 5:17,18. [2]Mk. 10:2-12. [3]Mt. 9:10. [4]Lk. 5:33-35. [5]Mk. 7:14,15.
[6]Mt. alone of all the evangelists uses this term; cf 13:41, 23:28, 24:12.
[7]But cf. the Jewish legal tendency in 7:27.
[8]Cf. Mt. 7:22f, 13:40-43, 16:27, 18:23-35, 25:31-46.
[9]Cf. Mt. 19:1-30 and Mk. 10:1-31.
[10]Cf. Is. 33:15, Micah 6:8, Amos 5:5, Hab. 2:4.
[11]See Mt. 7:8; cf. Mt. 15:3.

A. J. Muste

On Thursday, May 6, the Social Action Commission of the Seminary Union, in cooperation with the local F. O. R. group brought A. J. Muste, executive secretary of the Fellowship of Reconciliation, to the Oberlin campus. Mr. Muste spoke at five well attended meetings while here.

Of primary interest to theologs was the 3:00 P. M. School of Theology assembly, where Mr. Muste spoke on the subject: "Christian Social Action in the Field of Labor Relations."

Seminary Union Election

The following men were elected to offices of the Seminary Union at its last meeting of the semester, Tuesday, May 11: President, Richard Pettit, Decatur, Ill.; Vice-President, Samuel Brackeen, Beaumont, Texas; Treasurer, Robert C. Mueller, St. Louis, Mo. Commission chairmen elected are: Religious, Thomas Cromwell, Chagrin Falls, Ohio; Social Action, Roger D. Robison, Gloversville, N. Y.; Social, James Stewart, Cleveland, Ohio; Inter-Seminary Union and College-Seminary Student Council, Elliott Mason, New Orleans, La. The Secretary of the Seminary Union will be elected from the incoming Junior Class.

Oberlin Theological Review Election

The following men have been elected by the Seminary Union to edit the next issue of *The Oberlin Theology Review:* Lawrence L. Durgin, Oberlin, Editor-in-chief; Robert E. Behrens, LaCrosse, Wis., Business Manager; Woodrow W. Witmer, Harrisburg, Pa., Literary Editor.

The Methodological Understanding Of Neo-Orthodox Theology

Katsumi Hirazawa

RECENTLY, through religious magazines, we have been getting ideas concerning the thoughts of Soren Kierkegaard who has strongly influenced Neo-Orthodox theology. The dialectic theology which is the centric point of Neo-Orthodoxy has been taken over by the theologians Karl Barth, Emile Brunner, etc., from their Danish master.

We may turn to the Dialectic Theology which is the best way of understanding Neo-Orthodoxy.

It seems to me that there are three possible ways of seeking an answer to the question of the Truth, or the Word of God.

Neo-Orthodoxy sets aside the *dogmatic way*,[1] which the church has followed, its weakness consisting in the attempt to express the contents of Revelation in two direct and concrete forms, as if these were "objects" to be grasped by our understanding. Such a way lacks the reserve that is due to the transcendent majesty of God.

Likewise Neo-Orthodoxy sets aside the *critical* way, beloved of the mystics (sometimes called "negative theology" in contrast to the "positive theology" of the dogmatics[2]) because its final conclusion is an Abyss, a Darkness, a No, and one cannot so speak of God.

Neo-Orthodoxy chooses the *dialectic* way, as being the best way, and in some respects the only way, for seeking out the great answer.

A. *Dialectic Theology*[3]

Neo-Orthodoxy's dialectic theology presupposes the Yea of the dogmatic (thesis), and the Nay of the critical (antithesis), and finds truth to lie beyond Yea and Nay (synthesis), Dialectic thinking, thinking in question and answer, so that the answer contains always again a question, is, according to Emil Brunner and Karl Barth, the only way of thinking open to us in dealing with the relation of God and man.[4]

The relation from our side must always be a dialogue, a conflict. We cannot state it in clear unambiguous language, for we "know only in part." Because of the contradiction in man, on which the word of God strikes and

gets broken as in a prism, we can only witness Him in this fragmentary, dialectic manner.

Instead of thinking in a straight line, we are forced to think in pairs of ideas, grace and judgment, forgiveness and penalty. Only on this "knife-edge," this Alpine ridge, says Barth, using one of his favorite Swiss similes, can a man go; he cannot stand, lest he fall down to the right or to the left. If we speak of the work of God in creation, we must keep in mind at the same time the "Hidden God",[5] who is in no wise manifest in nature as our eyes see it. If we speak of death[6] we must keep in mind the majesty of quite another life which meets us beyond the frontier.[7] If we speak of man as made in the image of God[8] we must not forget that man as we know him is a fallen creature.[9]

We are not to think of the Yes and No balanced over against each other in a condition of equilibrium, each as it were, in its own right. The Yea is always primary. But the truth lies ultimately neither in the Yea nor in the No, but in the beyond where both Yes and No take their rise. The synthesis is with God, who alone can speak the one undialectic word, the Amen, beyond which there is no going.

To Brunner this method, in which he claims to be following in the steps of Paul, Luther, Calvin and Kierkegaard, has the advantage of preventing any theology, including his own, from claiming to have an absolute knowledge of God.[10]

He is concerned to protect the transcendent against any direct human formula.

There is no way from man to God, not even a dialectic way, and if the possibility that God Himself should begin to speak were not present, the dialectic would lead to nothing. In none of these three ways is God to be found, unless the living Truth reveals Himself. But the possibility that God Himself will speak is no part of the dialectic way. It arises at the point where the way comes to an end. To utter truth is for God alone.[11] It will be seen that the reproach sometimes made against the Neo-Orthodox, that they have reintroduced a quasi-philosophical Hegelian dialectic[12] into theology, is quite without foundation.

B. *Dialectic Method*

In order rightly to understand Neo-Orthodoxy's approach, we must grasp the inner nature of its logic. Not a little of the uniqueness and the complexity of its theology is due to its peculiar thought process.

The dialectic method was employed by Socrates, Aristotle, Immanuel Kant, and George Wilhelm Friedrich Hegel, but it has reached a higher plane in Karl Barth.

Dialectics is the critical examination of a concept or opinion. The dialectics of Socrates was an informal discussion proceeding by question and answer toward a definite conclusion.[13]

"Dialectics may be defined as that science which defines the essence or being of each nature, which abstracts the good and is ready to do battle against all opponents in the cause of the good."[14]

Kant called the constructive part of his system "transcendental Dialectic."[15] But it seems to me that Karl Barth is rather stronger on the destructive than the constructive side. There is in the Barthian dialectic a triadic movement as in the Hegelian, but in a reverse order. Synthesis (God), thesis (Man), antithesis, synthesis is an ever-cyclic movement.[16]

Karl Barth says,

"With the Yes and the No, the No and the Yes in which we find ourselves, we are thrown into perplexity, into the crisis of the Scripture."[17]

But we must not be misled by the endless iteration of the Yes and No, the positive and the negative, the negation of the negation and even the negation of the negation of the negation, the ever recurring paradoxes. Paradox is being used deliberately and methodically, according to a pattern that we must now consider.

C. *The Paradoxical Method*

A Danish philosopher, Soren Kierkegaard (1813-1855),[18] worked out the idea of paradox to the limit. With a faith not unlike that of a character in a French novel who wished there were four persons in the Godhead so that his faith might be all the greater, Kierkegaard longed for the absolute paradox.

Karl Barth acknowledged his indebtedness to this Danish philosopher. It seems to me that Kierkegaard has rightly been called the Pascal of the Scandinavian countries, also a Tertullian of the North. The unbridged chasm between the infinite and the finite, faith and reason, the unseen and the seen, the real and unreal world engaged his thought.

We owe to Kierkegaard the development of the "Either-Or" conception. He has found an enthusiastic follower in the Spaniard, Unamuno,[19] a relentless foe of all false religions. It is only in modern times that this paradox, though occurring here and there in literature, has been employed as a clincher in argumentation. We are familiar with such expressions as "Faithless faith," "Pious fraud," and Schlegel's dictum, "Paradox is at once everything that is good and great;" but Soren Kierkegaard, Rudolph Otto and Karl Barth are a triumvirate who have industriously cultivated the field of paradox and of a Christian dialectics.

It is, however, Karl Barth who has made this conception of "a crisis," (of paradox in religion, theology and philosophy, of apparently irreconcilable and yet ultimately reconcilable propositions) the basis of his system, developed it with skill and adroitness, and buttressed it with proof from every department of thought.

A typical illustration of the Barthian paradox and dialectics is afforded in the character of Jesus Christ. Jesus as a personality appearing on the stage at a certain time and place is a subject of religious history; but Jesus Christ cannot be viewed in any such way, for he is the trans-temporal, trans-historical revelation of the unknown God. Jesus is knowable; Christ is not.[20]

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[1]Emil Brunner. *The Crisis of Theology,* p. 8, 18. Wilhelm Pauck. *Karl Barth,* p. 85.
[2]Ibid. p. 86. Walter Horton. *Contemporary Continental Theology,* p.p. 23-25.
[3]Ibid. p. 100 ff. Wilhelm Pauck. *Karl Barth,* p. 88-89.
[4]Richard B. Hayle. *The Teaching of Karl Barth,* p. 231.
[5]Emil Brunner. *The Mediator,* p.p. 548-560.
[6]Karl Barth. *The Epistle to the Romans,* p. 166.
[7]Ibid., p. 202.
[8]Karl Barth. *The Doctrine of the Word of God,* p. 273 ff.
[9]Karl Barth. *The Epistle to the Romans,* p. 42.
[10]Emil Brunner. *The Theology of Crisis,* p. 19.
[11]Karl Barth. *The Word of God and the Word of Man,* p. 22.
[12]James Hastings. *Encyclopaedia of Religion and Ethics,* Vol. VI, p.p. 578-579.
[13]*Encyclopaedia Britannica,* Edition Vol. VII. p. 314.
[14]Jowett. *Dialogues of Plato,* Vol. II. p. 73.
[15]James Hastings. *Encyclopaedia of Religion and Ethics,* Vol. VII. p.p. 653-659.
[16]Alvin Zerbe. *The Karl Barth Theology,* p. 105.
[17]Karl Barth. *The Word of God and the Word of Man,* p. 57.
[18]Philip Merlan. *Toward the Understanding of Kierkegaard,* J. R. Vol. XXII. April, 1943. p. 77.
[19]Miguel De Unamuno was born at Bilbao on September 29, 1864. A number of selections and extracts from his essays are translated in "Essays and Soliloquies" (1911); other translations are *"The Agony of Christianity"* (1928) and *"The Tragic Sense of Life."*
[20]Emil Brunner. *The Mediator,* p.p. 355-376.

News from the Quadrangle

Volume I, Number 1

With a great deal of satisfaction to the editor, the first edition of *The Oberlin Theological Review* is complete. There are a few comments we would like to make. In the first place we wish to commend to you the work of the Staff. They have worked long hard, giving freely of their meagre leisure time to put this long standing idea into effect. Furthermore, from the very beginning, the cooperation of the Administration and of the Faculty of the Seminary has been of inestimable value. They have and are continuing to give of their financial resources until the publication is self-supporting. One glance at the publication will show how completely dependent we are on our excellent faculty for their contributions.

We have counted heavily on Alumni support for *The Oberlin Theological Review*. We have not been disappointed. Subscriptions are continuing to come in daily. We have long since passed the number of our conservative estimates and foresee a truly overwhelming support. Gentlemen, we thank you, and trust that we shall be able to live up to your expectations through our work. We have further appreciated the notes that some of you have jotted down on your subscription blanks. Best wishes for success have come to us from all parts of the country and from representatives of many classes. We are sincerely hoping that this first issue will bring forth a great deal of comment. I cannot stress too strongly or too sincerely that this is *your* magazine. What it becomes rests largely on the suggestions you send in as well as upon your contributions (news and views). Remember we want adverse criticism too. One potential subscriber wrote that he was not interested in *The Oberlin Theological Review,* but that should we sponsor a movement to feed the starving people of Europe he would gladly send in five dollars for that cause. We are disappointed that he does not feel this publication important, but we are delighted over the social conscience of our alumni. Feeding the starving in this age takes pressure as well as money. Let's add to the pressure already operative.

The Editor and Staff of *The Oberlin Theological Review* are confident that this magazine will fill a long felt need on the part of the Faculty, Students, and Alumni which go to make up "Oberlin." We shall earnestly attempt to live up to the standards of those rebels which founded or were responsible for the founding of this institution, and of that great saint of the common people whose name we have borrowed, John Frederick Oberlin.

The Alumni Body

The test of an institution's strength often lies in the life of the alumni body of that institution. In the last two years we have noted a good attendance at Alumni banquets on the part of those close enough to Oberlin to attend, and we have heard of good reunions at one of the conferences:—Lakeside. This is good, but not enough. It is our fondest hope that this publication will forge together our alumni body. It has been a real experience to go through the cards of the alumni. You are serving in all parts of the world. Some of you will never get this first issue because your government happens to be an enemy of ours. May God grant that it shall not be long before we can hear from you and you can hear from us. We were particularly impressed with the large number of you who are at the present time in Japan following the will of God as best you can in these troubled times. I am sure that your classmates think of you often. The "first" boat to Japan, which is now become as famous as the *Mayflower,* is well overloaded by this time with missionaries who are anxious to get back to their field of work, but we shall do our best to have on it all the back issues of this publication for our close friends over there.

Ministers Ousted

On July 1st, the Oberlin College Campus along with hundreds of other liberal arts colleges, will play host to a Naval Training Unit. Though we accept the inevitable, we nevertheless accept it with some reservations. Is the Liberal Arts College as such doomed for the duration? There have been cries here and there to the effect that the liberal college is selling its "soul" for filthy lucre. We accept this only as a half truth. For the present we accept the Navy Departments wish that these men receive the most normal college education possible.

On June 1st, at the conclusion of the present term, the students of the Oberlin Graduate School of Theology will go down to the store room, pack up their belongings and move out of their luxurious rooms. When the news first came out, many of us were suspicious that this was an encroachment upon the rights of the Church. Before long, however, we came to feel that the Theological Quadrangle was far too luxurious anyway for future ministers. We are glad that we have to move. We are sorry it is Military circumstance that is forcing the move.

From the Chairman of the Social Action Committee:

If our government is in a position of world influence at the conclusion of the war, what will be its general approach to world affairs? Will such world-minded leaders as Wallace, Willkie, Winant, and Stassen be in positions of authority, or will the "back to the roaring twenties" crowd be back

in the saddle? There are two trial balloons before the American public of great significance for this question: the Ball-Burton-Hatch-Hill joint resolution aimed at committing the United States to a functional international structure, and the question of renewing the President's power to negotiate Reciprocal Trade Agreements.

Professor Harvey Wooster of Oberlin College has ventured the opinion that the refusal of Congress to support the principle of Reciprocals at this time would be a worse blow to future world order than all the Churchill speeches about "holding our own." Is there anything to be gained by letters to congressmen? President Wilkins, in a recent column in THE OBERLIN REVIEW, wrote, "It may make all the difference in the world. I personally know from inside sources that there are at this moment Senators who have not made up their minds on this question."

In Oberlin it is sometimes difficult to realize that racial tension is more serious than ever before in the history of the United States. It is by no means confined to the south. One of our delegates to the Interseminary Movement convention at Indianapolis who is, incidentally, our seminary representative to the Student Council, was refused admission to two Indianapolis theatres. Negro opinion is divided as to the wisdom of supporting the Red Cross blood bank which has an announced policy of segregating blood plasma. The government has attempted to minimize Negro resentment at economic barriers by the creation of the Fair Employment Practices Commission, but its staff and budget are so limited as to make it little more than a paper organization. The recent visits of Muste and Bayard Rustin to the seminary have left a widespread conviction that non-violent resistance to racial injustice is the only hope for avoiding bloodshed on a large scale. The non-violent technique has recently been espoused by A. Phillip Randolph, leader of the March on Washington Movement, and is being debated in the Negro press.

Save the Farm Security Administration! Those of us who work in rural parishes know that the F. S. A. has proved its value in the rehabilitation of people and farms. It has also had a part in the increase of food production in recent years. For example, in 1942 borrowers represented 7.6% of the country's farms but accounted for more than a third of the year's increase in milk production. Let's do what we can to stop the agricultural Bourbons from killing the F. S. A. in the name of wartime economy. The fight is now in the House Rules Committee, after the Appropriations Committee eliminated the F. S. A. from the 1943-44 budget.

—ROGER ROBISON

The Seminary Union

In the Oberlin Graduate School of Theology the student body is "organized." Every student who is working for a degree is expected to be a member in good standing (dues paid up) of the Seminary Union. The Union's avowed purpose (according to its Constitution) is to "foster all that may enhance the life of its membership, with special emphasis upon the spiritual, intellectual, and social development of its members; and to cooperate with similar student organizations in other seminaries, wth similar organizations on the Oberlin campus, and with the faculty of the Oberlin Graduate School of Theology, for the development of ideals and projects for the common good of mankind."

Besides its executive committee, made up of its four elected officers, and its five elected commission chairmen, the Seminary Union is composed of five separate and distinct commissions which have been set up in order to carry out more effectively the stated purpose of the Seminary Union. These commissions are: Religious Activities, Social Action, Social, Interseminary Relations, and College Seminary Relations. Members are asked each year to indicate in which commission they would prefer to work. Enterprising commission chairmen make of their respective commissions what they will; and commission members soon learn that cooperation is the only hope of effective action.

Meetings this year have been about as disorderly and argumentative as ever; although a "sweet spirit of brotherly affection" is consistently maintained, and necessary business is somehow transacted.

Seriously, all the commissions have worked commendably this year, but our greatest tribute to graduate student cooperative effort must be paid to the Staff of *The Oberlin Theological Review.* The Seminary Union of the Oberlin Graduate School of Theology considers it a genuine honor to have been asked to sponsor, furnish a letterhead for, and provide some necessary assistance to the preparation of this journal.

The officers of the Union during the Spring term were: Warren Edmundson, St. Paul Park, Minnesota, *president;* Katsumi Hirazawa, Mukogun, Japan, *vice-president;* Charles Walden, Washington, D. C., *treasurer;* Woodrow W. Witmer, Harrisburg, Pennsylvania, *secretary.*

WARREN EDMONDSON,
President, The Seminary Union

Lectureships 1942-1943

The Haskell Lectures 1942-1943

The Haskell Lecturer this year was the distinguished Russian historian, Dr. A. A. Vasiliev, who, having held the Chair of History in the University of St. Petersburg (Leningrad now) accepted the invitation of the University of Wisconsin to the Chair of Ancient History in 1925 and held it until his retirement in 1939. Professor Vasiliev was one of the small band of devoted Byzantine Scholars who succeeded in continuing the work of Finlay with such success that they produced a Byzantine Renaissance in the early years of this century.

His subject was: "The Byzantine Ecclesiastical Position" and the titles of the lectures were:

I. The Formation of the Byzantine Ecclesiastical Position in the Fourth Century.

II. The Byzantine Ecclesiastical Position in the Fifth Century.

III. Justinian the Great and His Attempted Synthesis.

IV. The Iconoclastic Movement and Its Results.

V. The Schism between East and West in the Ninth Century and Patriarch Photius.

VI. Byzantium and Islam.

In the space alloted it is impossible to do more than notice the main contributions of this most satisfying course of lectures. The first two lectures prepared the ground by showing the task which faced the Roman Empire in 330, when Constantine chose Byzantium as New Rome, and the way in which the imperial task increased rather than diminished as the years passed. The result was that 'orthodoxy' came to represent imperial policy and 'heresy' the voice of the opposition rather than ultimate truth. At the height of the chaos Justinian I, in the midst of all his work, set out systematically to reach a solution to the problem and to find a solution. "He was too busy to be persecutor" is the Lecturer's reply to all Justinian critics since his contemporary Procopius (if the *Anekdota* is his work, which Vasiliev doubts).

In the second part, Dr. Vasiliev worked out the causes of the schisms between Byzantium and the West and Byzantium and Islam. His analysis of the Iconoclastic Movement revealed the depth of Western misunderstanding of the function of oconoduly in Greek Christianity, and he delivered the Byzantines from the sweeping charge of idolatry. The main role of the

Iconodules was ultimately political—their opposition to imperial control of affairs ecclesiastical. He showed, further, that the so-called second Photian schism was pure myth and, on the contrary Photius was on the closest terms of friendship with his contemporary Pope John VIII. This verdict has value not only in scholarship but also in ecclesiastical affairs, for the second Photian schism is the pseudonymous basis for the contemptible policy of Rome under the aegis of the restless mischief-worker Hildebrand. The concluding lecture traced the process by which Islam passed from the *role* of one of the offshoots of the Arian heresy (in the eyes of Byzantium) to the Turkish role of its captor from Christian orthodoxy.

F. W. BUCKLER.

Mead-Swing Lectures

With the freshness of a spring breeze there appeared in the Quadrangle lecture halls this spring a mountain-top spirit. He was Arthur Hewitt, a man shaped amid the rocks and farms of the rugged mountains of Vermont into a moving evangel of a way of life for people of our day. Not in a student generation have the Mead-Swing lectures attained such popularity or such a wide hearing. They were of such interest that the crowds were swelled considerably by men and women from surrounding towns, attracted by Dr. Hewitt's well-deserved fame for vital, humorous, genuinely spiritual style of lecturing.

The appeal in the first lecture was to the past. The old home, the country school, the village church, all were institutions of tremendous influence in moulding citizens of that day. Their shortcomings and limitations were objectively set forth. The second lecture dealt with the future of the rural and village community in respect to the techniques for raising the level of life there. Special reference was given to education and the church's place in education.

Perhaps the real high-points for the student body were the tea on Wednesday afternoon; the session with the John Frederick Oberlin Fellowship Wednesday evening; and most of all the chapel talk Thursday morning. Seldom does any morning speaker take his hearers up into the "back pasture" for a view so clear and far reaching as Mr. Hewitt did. And seldom are men so impressed with their responsibilities as "shepherds of the highlands." The forgotten spirit of John Frederick Oberlin, rural pastor *par excellence,* was resurrected once more in the institution which bears his name and for the first time in many years was given its due recognition.

GEORGE CRENSHAW

Lectures On Judaism

In 1935 Mr. Marcus Kremer, then abbi of the Agudath Achim Bnai Abraham Congregation of Elyria, informed the Graduate School of Theology that the Bnai Berith organization of his synagogue would consider sponsoring at the Graduate School of Theology a lectureship on Judaism. This generous offer was welcomed by the Graduate School, and the lectureship has proven to be a most valuable addition to our curriculum, bringing to us outstanding leaders and scholars of American Judaism. The first lectures were presented by Professor Samuel S. Cohon of Hebrew Union College, Cincinnati, in 1937, on "The Religion of the Synagogue." At the fifth anniversary of the lectureship, last year, Professor Cohon again lectured on this subject.

Among the lectures and subjects have been the following: Prof. Solomon Grayzel of Gratz College, Philadelphia, "Opposing Interpretations of the Law in the Talmud"; Dr. Barnett R. Brickner of Cleveland, "Trends in Contemporary Judaism"; Dr. Solomon Goldman of Chicago, "The History, Literature, and Ideals of Modern Zionism"; Dr. Solomon B. Freehof of Pittsburgh, "Problems of Worship in Reformed Judaism"; Pres. Louis Finkelstein of the Jewish Theological Seminary, New York, "Maimonides"; Dr. Abba Hillel Silver of Cleveland, "The Contribution of Judaism to Democracy."

This year the lectures were delivered by Mr. Harry Lawrence Lurie, executive director of the Council of Jewish Federations and Welfare Funds, Inc., New York City. His subject was "The Program of Jewish Social Welfare in the United States," and he delivered two lectures on this subject on April 29th. He discussed the problems of Jewish social welfare in the light of the minority status of the Jewish groups in the United States, and in relation to the general problems of social security, etc.

Mr. David P. Hyman is chairman of the Elyria synagogue committee on arrangements for the lectureship. Mr. Lothar Lubasch is Rabbi of the Agudath Achim Bnai Abraham Congregation. The classes in Hebrew at the Graduate School have on several occasions at the invitation of Rabbi Lubasch visited the Friday evening services at the synagogue.

HERBERT G. MAY

To our subscribers we extend a cordial welcome for suggestions, criticisms, and original articles.

What about giving us the benefit of your "pet" theories, or that sermon that everyone liked so well—along with your suggestions for improvement in future issues and news about yourself.

News Notes

Oberlin, like a great number of other American Liberal Arts Colleges, is to have a part in the training of young men for service in our nation's armed forces.

On or about July first, 750 Navy men will arrive on the campus to begin an extensive course in training under the V-12 program. It is the Navy's desire that these men receive as near as possible a normal college education.

In order to house this unit, the College has made available to the Navy the Quadrangle dormitories, Noah Hall, the Men's Building, Talcott Hall, and Baldwin Cottage. This, of course, means that the present generation of "theologs" will have to leave their luxurious quarters for the duration. The library, in Shipherd Hall, will remain the library of the Graduate School, but with that exception, Morgan, Shipherd, and Mead Halls will become barracks for the Navy.

Mr. Katsumi Hirazawa, our good friend from Japan, who received his Bachelor of Divinity degree from the School of Theology last February, and who will receive a degree in Master of Sacred Theology this June, has recently been notified that he has been awarded a Missionary Fellowship from the Union Theological Seminary, New York City, with an annual stipend of seven hundred and fifty dollars. The aim of these Fellowships is "to promote advanced missionary preparations," and "to encourage productive missionary scholarship." Congratulations to you, our good brother in Christ. We all wish you the best.

Mr. Ralph Chapman, a member of the Middler Class, made a hurried trip to a Cleveland hospital recently where he was greeted by a new-born daughter. Congratulations.

Another interesting note, is the news that Dean Graham brought back from Chicago. He tells us that seminary students who wish to retain their 4-D classification will have to stay in school—just like professional students in other schools.

Howard W. Meanor, a fellow theolog leaves at the end of this term to go to Teheran, Iran, as a Special Term teacher in the Community School, which supplies educaton for students of twenty nations. The appointment of Mr. Meanor, who is completing his work for his Master of Arts degree in Church History, is for a term of three years. Best of success to Howard.

Alumni Notes

On June 1, *Gilbert H. Kilpack* (M.A. '42) leaves Pendle Hill, where he has spent the past year, for Baltimore, Maryland, where he will be secretary for the Park Avenue Friends' Meeting.

Prof. Orville Jones (D.B.'22, S.T.M. '33), of the O. G. S. T., was elected moderator of the Medina (Ohio) Assocation of Congregational Christian Churches at its meeting on May 2. He succeeds Dr. Herbert G. May, Old Testament professor in O. G. S. T. *Paul Lauffer,* (D.B. '42), now at Wellington (Ohio) Congregational Church, was elected Vice-Moderator of the Association.

Robert G. Armstrong (D.B.'14), Secretary of the New Hampshire Congregational Christian Conference, responded just the way all of you alumni should respond, when he wrote: "Last November I was elected Chairman of the Prudential Committee of the American Board of Commissioners for Foreign Missions. I have just been requested by the Overseers of Harvard University to serve on the Board of Visitors of the University. I am still serving on the Andover Board of Trustees and am Chairman of its Committee on Education and a member of the Administrative Committee, composed of members of both the Andover Board of Trustees and the Newton Board of Trustees. I have just completed ten years as Minister of the New Hampshire Congregational Christian Conference. I am bald-headed but so far have only lost one tooth!"

E. John Hamlin (M.A.'40) writes: "As minister of Christian Education I have learned plenty here at First Presbyteran Church in Auburn (New York). I have learned that high school students aren't the same as college students, that a good nature and energy don't guarantee an increasing and active young people's society, that I want more experience preaching, and that I'm mighty grateful for the solid foundations laid in Seminary days... I am taking turns at Joshua and II Corinthians in the original, when I can for half an hour mornings nowadays and it is mighty rewarding. Try preaching from Paul and you'll find your rock foundations tested!"

Philip D. Dutton (D.B.'16) for several years a missionary in Taiku, Shansi, China, has accepted a call to the Congregational Church in Benzonia, Michigan. He begins his new charge about June 1.

NOTE: All Alumni are urged to send news items about themselves or other alumni to the Oberlin Theological Review.

Book Recommendations

Philosophy of Religion and Christian Missions

RELIGIOUS CROSSROADS. *By Radoslav A. Tsanoff.* E. P. Dutton & Co. New York, 1942.

Here is a philosophical study of religion, made unusually stimulating because it utilizes the history of religions in its entire range in order to gain an understanding of religion. Yet in its evaluations and spirit the book is basically Christian and regardful of the problems of Christians. The author is a graduate of Oberlin College and is widely known for his earlier work on "The Nature of Evil." His writings repay reading.

SCIENCE, PHILOSOPHY AND RELIGION. Third Symposium of the Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life. New York, 1943.

If you want a splendid birds-eye view of cross-currents in contemporary thought here is your volume. Eminent contemporary scholars confront the gigantic task of integrating our spiritual and intellectual resources in order to meet the ideological crisis in civilization today. The chapters consist of notable papers and discussions introduced at the third meeting of this Conference. Many able Catholic, Jewish and Protestant scholars were among the participants.

THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION. *By Edmund D. Soper.* Abingdon-Cokesbury Press. New York & Nashville. 1943.

This is a well-organized interpretation of the universal relevance of the Christian enterprise to its world environment. It reckons wisely with the relations of Christianity to the non-Christian religions, to indigeneous cultures and to modern nationalism. The uniqueness of Christianity is exalted in a generous point of view which mediates between the extremes of Hocking and of Kraemer.

A REALISTIC PHILOSOPHY OF RELIGION. *By A. Campbell Garrett.* Willett, Clark & Co. Chicago and New York, 1942.

The realism of the volume lies both in its theory of knowledge and in its frank facing of the darker facts of life. The work presents an analysis of the facts of the religious consciousness, together with philosophical reflection upon them, in a way that builds up a strong argument for theism. In the light of this Epilogue on "The Christian Faith" concludes that the central concepts and attitudes of Christianity are morally and intellectually sound. Its outlook is the hopeful view of liberalism.

CLARENCE H. HAMILTON.

New Testament

W. A. Smart, *The Contemporary Christ.*

W. M. Horton, *Our Eternal Contemporary.*

Two eloquent interpretations of the person of Jesus which are united by their emphasis on the contemporariness of the Galilean.

Floyd V. Filson, *One Lord—One Faith.*

An important study of the element on continuity in early Christian faith by one of the best moderately conservative New Testament scholars of our time.

Joseph Klausner, *From Jesus to Paul.*

A long-awaited translation from the Hebrew original from the pen of the Jewish author whose life of Jesus has become a classic. Can he understand Paul as well?

THE MEANING OF REPENTANCE, *William D. Chamberlain.*

An important study of this central concept of Christian faith. Does your preaching fill the great words with vivid meaning?

CLARENCE T. CRAIG.

Church History

In Church History, one of the most interesting books to appear in the near future is:

THE REFORMATION REFUGEES AS AN ECONOMIC FORCE. *By Frederick A. Norwood.* Chicago: (The American Society of Church History, 5757 University Avenue.) 1943. Price $3.00

This essay was awarded the Frank S. Brewer Prize of $500 in 1941. It is well written and admirably documented. The light it throws on a parallel problem which exists today gives it considerable contemporary significance.

RELIGION IN COLONIAL AMERICA. *By W. W. Sweet.* New York, Scribner, 1942, $3.00, continues the theme of his earlier works to the Great Awakening.

A HISTORY OF THE EVANGELICAL CHURCH. *By R. W. Albright.* The Evangelical Press, Harrisburg, Pa., 1942, $3.50, fills a great need well.

Two works on the present day call for attention.

CHRISTIANITY AND THE SOCIAL ORDER. *By William Temple.* Penguin Books 1942.

For those who have difficulty in obtaining "Penguin" and "Pelican" books, the New York office is 41 East 28th Street.

THE SCIENTIFIC ATTITUDE, *P. W. Waddington.* Pelican Books, 1941

Waddington's work contains a careful survey of the work, achievement and function of Science and the duty of the scientist in the construction of Society after the war. It forms a useful companion to the work of Archbishop of Canterbury, and it should be read, however great the irritation it causes!

F. W. BUCKLER.

Old Testament

J. M. P. Smith, THE PROPHETS AND THEIR TIMES, second edition revised by W. A. Irwin, University of Chicago Press, 1941.

An up-to-date and first-class revision of a book which for 15 years has proven to be an invaluable aid to the understanding of the Hebrew prophets.

R. H. Pfeiffer, INTRODUCTION TO THE OLD TESTAMENT. Harper and Bros., 1941.

A near-encyclopedic volume of more than 800 pages, summarizing various critical interpretations of the books of the Old Testament. Scholarly, comprehensive, and a *sine qua non* of every minister's library.

W. F. Albright, FROM THE STONE AGE TO CHRISTIANITY, the Johns Hopkins Press, 1940.

"The purpose of this book is to show how man's idea of God developed from prehistoric antiquity to the time of Christ, and to place this development in its historical context." Written by today's outstanding orientalist, the book is profound, scholarly, and thought-provoking.

ARCHAEOLOGY AND THE RELIGION OF ISRAEL, *W. F. Albright.* The Johns Hopkins Press, 1942.

By far the best current discussion of religion of Israel in the light of archaeological research.

M. Burrows, WHAT MEAN THESE STONES? American Schools of Oriental Research, 1941.

A study of the significance of archaeology for biblical studies. An outstanding contribution to the study of archaeology and the Bible. The material and secular background of the biblical narrative, and also the religious background are presented by an authority in both Old and New Testaments.

THE SOCIAL BACKGROUND OF THE OLD TESTAMENT. *D. Jackson.* Hebrew Union College Press, 1942.

A scholarly and interesting presentation of the origins and early stages of development of the fundamental social institutions among the various Semitic peoples of antiquity, with particular attention to the Hebrews. It treats such subjects as marriage, the family, blood revenge, the dead, circumcision, etc.

HERBERT G. MAY.

Religious Education

Bailey, Albert E., *Art in Christian Education,* Philadelphia, Board of Christian Education and Publication, Evangelical and Reformed Church, 1942. 96 p.

JESUS AND HIS TEACHING: THE APPROACH THROUGH ART. *Albert E. Bailey.* Philadelphia, Christian Education Press, 1942. 96p.

Cummings, Oliver deWolf, *Christian Education in the Local Church.* Philadelphia, Judson Press, 1942. 159 p.

Eakin, Mildred Mood and Frank. *Your Child's Religion.* New York. Macmillan Company, 1942. 169 p.

YOUTH WORK IN THE CHURCH. *Nevin C. Harner.* Nashville and New York, Abingdon-Cokesbury Press, 1942. 222p.

Nelson, W. V., *Vacation Bible School Handbook.* Cincinnati, Standard Publishing Company, 1942.

Stafford, Thomas Albert, *Christian Symbolism in the Evangelical Churches.* Nashville and New York, Abingdon-Cokesbury Press, 1942. 245 p.

LEONARD A. STIDLEY

The Dean's Book List

On Being a Real Person. H. E. Fosdick. Harper and Brothers, 1943.

To be read and passed on to many who need common sense suggestions on the way to a responsible integrated personality.

Planning a Year's Pulpit Work, A. W. Blackwood. Abingdon-Cokesbury. 1942.

This book is rich in concrete suggestions for increasing the effectiveness of the pulpit.

The Preparation and Delivery of Sermons, Carl S. Patton. Willett Clark and Co. 1938.

In my opinion, this is the best general book of the decade on Homiletics.

T. W. GRAHAM

Philosophy of Christianity

REDEMPTION AND REVELATION IN THE ACTUALITY OF HISTORY. *By Robinson H. Wheeler.*

One of the profoundest and most rewarding theological books of the year, by an eminent British Free Churchman. By the "actuality of history," Dr. Robinson means "the realistic achievement of eternal values in the unique category of time." In history, despite all its relativities and errors, he sees the divine wisdom and love triumphing, through suffering, over the wilfulness of men.

HUMAN DESTINY. *By Reinhold Niebuhr.* (Gifford Lectures, Vol. II).

The completion of Niebuhr's most important theological work, to date. Deals very little with the question of *personal* destiny (immortality) but concentrates on the question, "What may we hope for the future of mankind on this planet, without falling into Utopianiom and disillusionment?" Bitter medicine for perfectionists of all sorts, but tonic for all others. A powerful statement of the Messiahship of Jesus.

RELIGION AND HEALTH. *By Seward Hiltner.*

By the secretary of the Federal Council's Commission on Religion and Health. An authoritative book on pastoral counselling, by a particularly well-informed expert in this field. Defines carefully the relation of the pastor's proper field to that of general and mental medicine.

VICTORY OVER FEAR. *By John Dollard.*

By a member of the Yale Institute of Human Relations. Excellent practical suggestions for detecting one's own phobias, and conquering them.

WALTER HORTON.

Church Administration

VISITATION EVANGELISM: ITS METHODS AND RESULTS. *By Arthur Early Kernahan.* New York, Fleming H. Revell Co. 1925.

ADVENTURES IN VISITATION EVANGELISM. *By Arthur Earl Kernahan.* New York Fleming H. Revell Co. 1928.

In light of the growing interest in lay visitation evangelism and the definite fruitfulness of the plan, I call attention to these two older books which are just as helpful now as when they were written. Dr. Kernahan shares with Dr. Guy Black the honor of pioneering in this development. Gradually the church is discovering that the return to Jesus' method of winning people by personal interview can be enormously dynamic.

ALCOHOL EXPLORED, *By Howard W. Haggard and E. M. Jellinek.* New York, Doubleday Doran and Co. 1942 $2.75.

The efforts of the church to do something about the alcohol problem have frequently been discredited by the use of arguments that are more mythical than scientific. *Alcohol Explored* seeks to sort out from the mass of ideas about the problem the facts that can be accepted as scientific verifiable. It should be studied by every minister before his next temperance sermon.

CONDITIONS OF PEACE. *By Edward Hollett Carr.* New York, The MacMillan Co. 1942. $2.50.

Approximately a thousand books and pamphlets have been published in the United States on post-war reconstruction. Of all these Professor Carr's *Conditions of Peace* will remain among the most brilliant in its analysis of the factors which brought us to tragedy. Unlike many of its fellow volumes, it is written in fascinating style. On the constructive side it deals mainly with British and European problems. Edward Hollett Carr is professor of international politics in the University College of Wales.

ORVILLE C. JONES.

Spring Retreat

The annual Spring Retreat of the School of Theology was held Thursday, May 13, in the South Amherst Congregational Church, the Reverend Emerson James Sanderson, '42, pastor.

After the opening worship service, Dr. Henry Hitt Crane, D.D., of Detroit, preached the opening sermon. Following a picnic luncheon, Dr. Crane conducted an open forum in which he discussed some of the problems which confront a minister in his every day work.

The feature of the afternoon recreational period was a soft-ball game between the Methodists and the non-Methodists, the latter being victorious by a large score.

The fellowship banquet, held in the South Amherst Methodist Church, Rev. Harold W. Diehl, '42, pastor, featured singing by the male quartet of the seminary and the installation of the newly elected Seminary Union officers.

The retreat ended with an inspiring communion service under the leadership of Dr. Clarence T. Craig and the Reverend Harold Williams, pastor of the Methodist Church in Oberlin.

A Word from the Dean . . .

Dear Friends:

Though I am not a prophet nor the son of a prophet, I have often wished to stand in a prophet's shoes. Now the publication of *The Oberlin Theological Review* brings me the chance at the prophet's role, and I take it gladly, but humbly.

We are witnessing a social and political world revolution with far-reaching implications for our gospel and our ministry. Vast masses of men and women are caught up in a war enterprise which involves them in world action and world thinking. In camps and on the fighting fronts, millions are living in conditions which make impossible the maintenance of those privacies which have contributed so powerfully to the development of adequate persons. Men must live in the open and like it. The fact that increasing millions of women are in industry gives an added hazard to the home, while the mounting money costs of conflict make certain a steady and perhaps radical reduction in the material standards of living. Government is compelled to accept an increased share in social planning, while organized labor moves with still uncertain steps to take the responsibilities which power involves.

But men are still born men. They have bodies which must be disciplined, minds which must be cultivated, vision which must be clarified, and hearts which must be sensitized. They know the ancient problems of "the world, the flesh, and the devil", but in a setting which is bewilderingly and despairingly new.

Now, we are "come not to be ministered unto but to minister." What shall be the nature of our ministry?

Obviously it must be a ministry of comfort. From the fox holes of the fighting fronts and the fox holes of industry come the long lists of those who pay "the last full measure of devotion" and the longer lists of those "who, though they are not killed, are destroyed by the war." The sorrowing and the maimed cry out for sympathetic understanding from those who care.

It must be a confident ministry. God *is* in his heaven, and it is not a far-off indifferent heaven. His purposes are sure. He means that justice, peace, and brotherhood shall prevail. Sorrow may endure for the night, but joy cometh in the morning. That love which took upon itself a cross shall not fail. We leave to others the right to despair.

It must be a courageous ministry. There are vast evils in our world. We must not forget them nor allow our people to become complacent in their presence. While we proclaim hope, love, and comfort, we must not neglect judgment. With the heroism of those who in personal repentance find power, we must strike out "not as those who beat the air", but as those who know the "power, pollution, and penalty" of sin and "the power of God unto Salvation."

It must be an urgent ministry. We serve a Christ who was pressed by his tasks. He knew how short were the hours before the darkness. We have no time for anything which does not count and count eternally. Let us live as those who say "Today, for there may be no tomorrow."

Faithfully yours,
THOMAS WESLEY GRAHAM

A Parable for Today

It was in Damascus, many, many years ago a school existed where holy men might go to grow in wisdom, both spiritual and temporal. Now this institution was most lovely. Its gardens were well tended. Its apartments were well-furnished. Its inmates were well fed. All was of the best, for benefactors with much money and little faith, as well as benefactors with less money and more faith, had contributed liberally of their worldly goods, that nothing might be wanting. These kindly people felt that they were serving God by caring for His servants, for that was what these holy men called themselves. Learned scholars labored diligently to impart their knowledge and experience to these men of God, and to the uninitiated who merely visited the school all seemed to be most charming. But such was not the case.

For the servants of God were discontented! Nothing pleased them. Their teachers they saw as fools. Oh, it is true that they did differentiate among them. Those of their instructors who refused to accept their flimsy excuses for not doing their work they labeled "unpleasant fools," and those who gullibly swallowed those stories were "stupid fools." People were prone to explain away this attitude by saying that it was only natural that young men should regard their elders so, but in all fairness it must be admitted that they were no more kind when they dealt with their compeers. The more devout of their number they contemptuously suspected of fanaticism, while their more liberal associates were accused of radicalism, a charge which all the better people of this day regarded with horror. The only ones who were admired were those with empty heads and glib tongues who wheedled valu-

able gifts of gold from their followers. Unfortunately even this admiration was warped by jealousy.

It finally came to pass that a great war broke out, and many young men of Damascus were dragged off to fight. But these holy men were spared that discomfort. Let it be said that some went of their own wills to give what comfort they could to those who endangered their lives on the field of battle, but many preferred to stay behind and care for the souls of those who remained at home—for a substantial consideration.

At last a time came when it was proposed by the Caliph of the city that some of the soldiers be sent to this school so that they might benefit from the learning of the scholars who taught there. Then consternation reigned among the holy men. "Our intellectual freedom," they cried, "will it not be violated when soldiers move through these hallowed halls? Will we not be regimented? Forbid it God!" Seemingly they were not aware that no other group in the city enjoyed their privileges, that freedom of speech no longer existed for their followers. And they fell upon their knees, and with much wailing, and rending of their garments, and beating of their breasts, they beseeched God not to forsake them in their time of need.

In heaven, God who had been annoyed for years by their hypocrisy, and their greed, and their stupidity, was sorely tempted to blast them into nothingness with a frown. But being ever-merciful, He refrained from doing this, contenting himself instead with opening the eyes of their followers to the true nature of these holy men. And these followers revenged themselves —and God.

ROBERT HENDRICKS BUDRIE

Who's Who

CLARENCE TUCKER CRAIG, Ph.D., S.T.B., D.D.
Dr. Craig is the Professor of New Testament Language and Literature in the Oberlin Graduate School of Theology.

LEWIS A. BRINER, A.B., Albright; B.D., Oberlin.
Mr. Briner graduated in February, 1943, and is now Pastor of Cheverley Community Church, Cheverley, Maryland.

KATSUMI HIRAZAWA, Mukogun, Japan; graduate of Theological Department, Kwansei Gakuin, 1932; B.D., S.T.M., Oberlin, 1943.

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